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ABSTRACT

Chicanos are bilingual-bicultural people; thus, they need to be treated as such. The counselor cannot ignore these cultural traits. Therefore, two culturally relevant counseling models have been developed. The Bilingual-Bicultural Counseling Model, designed for college students, has a behavioristic base and therapeutic intervention strategies that are directive, restrictive, and contractual. This model takes into account the differences in culture and class values. The Cultural Assessment Counseling Model: Psychocultural Counseling, designed for use with Chicano alcoholics, is based on a psychocultural therapeutic approach. This model is a bilingual-bicultural psychological process that entails the interaction between the counselor and client which attempts to produce a change and adjustment in the client's dual cultural attitudes, values, customs, beliefs, traditions, interests, feelings, perception of self, and ethnic identity. This paper reviews briefly the field of counseling, specifically counseling theory development, the three major counseling approaches (ego-analytical counseling, client-centered counseling, and behavior therapy), and the two culturally relevant counseling models. Psychocultural counseling dialogues extracted from the cultural assessment questionnaire are given to demonstrate the actual counseling process of the Cultural Assessment Counseling Model. (NQ)

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Appendix A

The purpose of this project will be to review briefly the field of counseling, specifically counseling theory development and the three major counseling approaches that have developed over the years. Secondly, I will present and describe an alternative counseling concept which is closely associated with all the previous projects I have done in my degree program. It will be an overview of the proposed counseling approach with Chicanos and its usage in treatment.

A theory of counseling serves to aid and guide the practicing counselor to understand behavioral patterns and to help individuals learn about themselves. Let us examine the major aspects in theory development. A theory is a plan of attack. It is the structure upon which the information central to a solution of a problem can be placed. It grows out of systematic analysis of past events.

Stefflre and Matheny (1968) conceives theory as a model. It is an explanation that can be tested. The theorist attempts to blend the reality of his experiences with his notions about the plausible explanations for these experiences. Theory helps us understand what we are doing. Theory is only useful to the extent that it influences behavior. If the theory does not influence what is being done, then the theory is useless.

How then does a theory develop? Let us imagine and think of theory building in terms of a pyramid structure. At the base of the pyramid the theory starts to form in the following order:

1) Simple observation of a series of events or behaviors;
2) Then we begin to make inferences about what we have observed;
3) After observing the same series of events or behaviors, our inferences may become a hypothesis;
4) We make assumptions about the relation of these hypothesis;
5) The structure for a theory is then formed.

A theory then is based on inferences and hypothesis made about plausible relationships between a series of events.

Stepplre and Matheny (1968) pointed out that a theory is derived from bases that are personal, historical, sociological and philosophical. Theories are ideas that are generated by people in a certain culture at a particular point in time. Theory seldom is truly scientific. The individual theorist's personal needs plus the societal needs tend to dictate the particular questions asked and the answers that are acceptable. Lastly, the development

and adoption of particular theories is influenced by the philosophical realm.

It is assumed that a good theory is always in the process of evolving, and when treated as some absolute truth, the theory becomes dogma---not theory. A good theory has many requirements.

First, theory must be clear. The hypothesis contained must not contradict one another, and the major concepts must relate. Theory must be comprehensive, heuristic in nature, and subject to scientific investigation. A good theory is like a good road map, which is always in the process of being filled in, and the final test of its worth depends on how helpful it is (Stefflre, 1965).

Theory in counseling definitely necessitates a closer look. What is counseling theory or counseling theories? What is counseling? How is counseling theory put into practice?

Counseling helps the individual to adjust to himself, others in his life, and the cultural environment in which he finds himself. Counseling is a word that no two people understand exactly. There is more confusion when counseling is defined as something different from psychotherapy. Tyler (1953) claims psychotherapy is used primarily for some kind of

personality change, and counseling as a process concerned with helping individuals utilize their full potential. Tyler places counseling and psychotherapy on a continuum. Counseling is at one side and psychotherapy on the other end.

The American Psychological Association defines counseling as a process designed to help individuals plan for a productive role in their social environment. Stated in more simpler terms, counseling works toward the understanding and development of an individual's personality in relation to specific role problems. Psychotherapy looks towards the reorganization of the personality through interaction with a therapist. The diagram below dipicts counseling and psychotherapy.

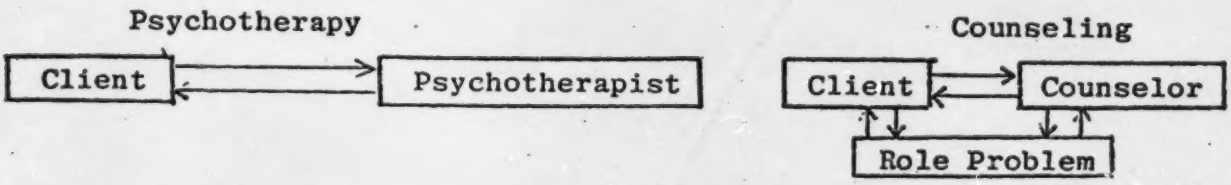

Figure 1: In psychotherapy the problem is within the individual, while in counseling the problem is outside the individual. In psychotherapy the interaction is between therapist and client, in counseling the interaction is a 3-way interaction between client, counselor, and the problem.[1]

[1] Counseling: Theory and Process, J.C. Hansen, R.R. Stevie, R.W. Warner Jr. p.15.

Counseling theory is a model around which plans of actions are developed. A counselor needs to operate under some assumptions of human behavior. Theories of personality and human development knowledge are basic ingredients for counseling theory background. While the counselor's theory influences his role, still each counselor should strive to seek and evolve his own particular theory.[2]

The next step is the most difficult. Counseling theory and practice are closely interdependent and related to one another for counseling practice. Ford and Urban (1963) conceptualized the relationship between theory and practice into a model proposed for psychotherapy.

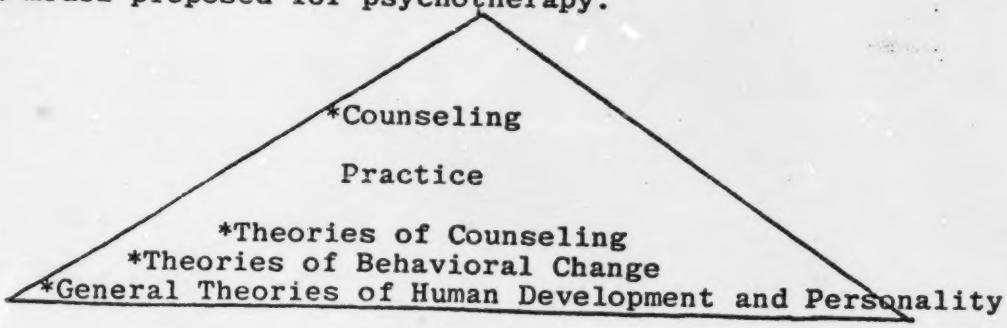

Figure 2: Schematic Representation of Relationship Among Theories. John Wiley and Sons Inc.

[2]Counseling: Theory and Process, p.18.

The above pyramid illustrates the relationship between theory and practice. There are four major areas a counselor needs to develop while learning to become a counselor. It is a systematic process that involves academic knowledge, time and experience, and practice. You have to start from the bottom of the structure and develop upwards. All these abstract phases are interdependent in the process of implementing your own personal counseling theory into practice.

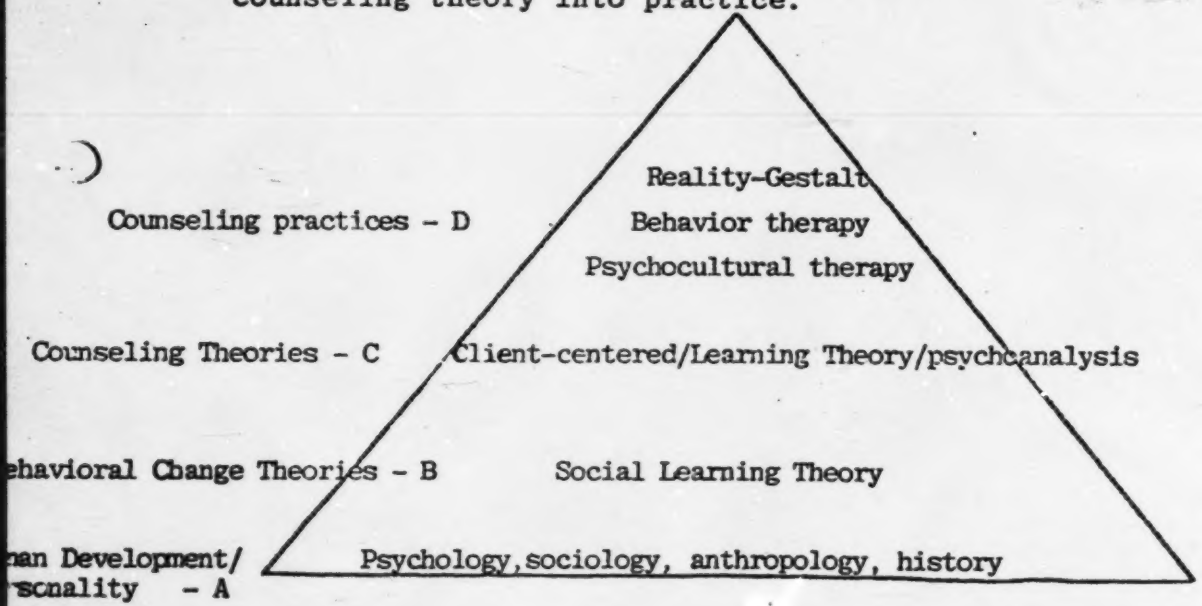

Figure 3: The above model contains my own personal counseling structure. It is only an attempt to try to piece together a very complex psychological task. The structure is based on my educational experience and counseling practice

which is continuously developing. This model is the integration of theory and practice. It is the ultimate reality the counselor must master in order to help those seeking help.

The specific approach a counselor uses to deliver counseling services is an individual preference. This section will deal with the three most divergent views of counseling. These three approaches are as follows: ego-counseling, self-theory, and learning theory. We will examine their similarities and differences, and their relation to the nature of man.

The learning-theory approach and ego-counseling approach are some what similar in that they both view man's behavior as being determined and outside of his own control; while the self-theorists maintain that man is free.[3] A similarity is the notion of counseling to help individuals bring about changes in their behavior.

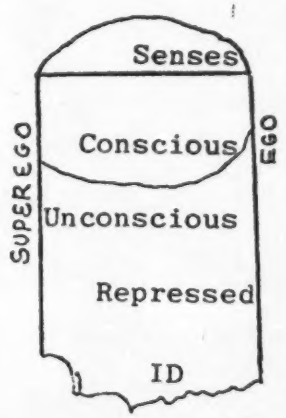

Figure 4:

[3]Ibid., p.141.

In client-centered counseling the counselor allows the client to set his own goals because he does want to disrupt his natural course. The client has an innate motivating force; the need for self-actualization. There is no room for the counselor to diagnosis in counseling.

The final counseling theory that will be discussed is learning theory. This behavioral approach to counseling makes the basic assumption that client problems are learned problems. "Man's behavior is determined by the goals he sets for himself, and sometimes, by those imposed by society."[4]

The process of counseling is a learning experience. Goals must be stated in specific terms. The problem must be stated in workable terms for the counseling to take place. The applicability of behavior modification principles for problems must be overt and objective.

Behavioral therapies assume that therapy need not be insight oriented or long term.[5] Since maladaptive behavioral patterns can be modified through relearning, symptoms are treated individually by the therapist.

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[4]Ibid., p.103

[5]Carillo, Carmen. "Chicanos and Psychotherapy: Issues and Trends." El Centro de Salud Mental; Oakland, California: 1977, p.6.

Figure 4: Adapted from a diagram by S. Freud, The Complete Introductory Lectures on Psychoanalysis. The structural relationships of the systems of the mind.

Ego-analytic counseling is reality oriented. He is more interested in present behavior. The chief goal is to re-establish the ego. These counselors take an active role in the relationship. The counselor controls the relation. Self-theorists view the nature of man somewhat differently.

There are many conceptions of self-theory today, but I will present one that is closely related to the counseling process. Carl Rogers has been developing this concept since 1942.

Man is seen as being basically good, contrary to the Freudian concept. He determines to a large extent his own destiny. Personality is composed of three components: the organism, the phenomenal field, and the self. Organism is defined as the total individual (thoughts, behaviors, physical being). The person's experiences refer to the phenomenal field. The self is the center of the structure and grows out of the organism's interaction with the environment. It is always in the process of growing and changing. Reality is what he experiences.

A review of these major psychotherapeutic models which are utilized in counseling theory provided a panoramic sketch. The assumptions and concepts of these theories contribute to the different expectencies and outcomes in treatment. The three theoretical perspectives were; ego-analytic counseling (psycho-analysis), client-centered counseling (self-theory), and behavior therapy (learning theory).

The next section in counseling that needs to be discussed and mentioned are the few modified culturally relevant counseling models used with Chicanos. Before introducing the Culture Assessment Counseling Model which has coined its delivery system psychocultural therapy, there will be some comments and opinions on Chicano alcoholism. The other Chicano counseling model that is being used at the University of California at Los Angeles in the counseling center will also be presented and discussed. There are many logical and cultural similarities between both models, but the University model has received intensive research. The other one is in its infant stages.

Many of the problems and conflicts experienced by Chicanos throughout the Southwest are parallel to each other. In most instances the premises of the problems are directly

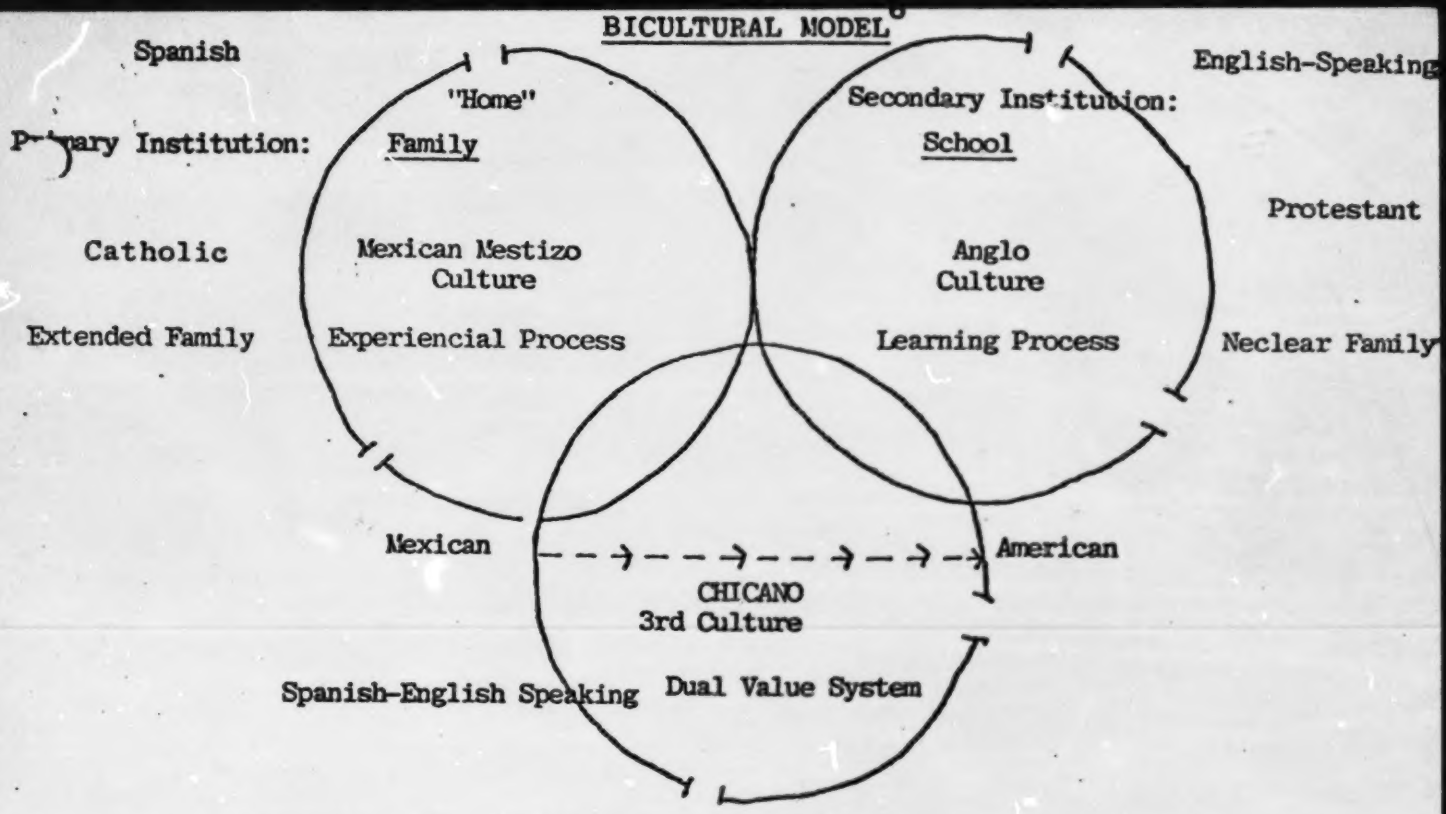
or indirectly related to ethnicity. Chicanos are very complex entities because they live in one particular culture and exist in the other to some extent.

Chicano alcoholism or more specifically, abusive drinking, has become a major hazard in urban settings e.g. barrios. A field-research study was conducted in a housing project by Casa Del Sol and documented by Jasso (1977), which provides interesting culture - bound perspectives of alcohol abuse. The Chicano community does not define alcoholism as an illness. And those who do have had an experience within their family or friends adhering to the medical concept.

Alcoholism was defined as meaning "un vicio" by approximately two-thirds of the 160 respondents. The community still perceives alcoholism as something not quite as a medical disease. There is a necessity to start evaluating their interpretation of this problem and at the same time treat alcoholism within a cultural context. Lastly, there is a definite need to impart educational information to community residents.

Another distinctive impression is the definition given by Chicano alcoholics themselves. Many state that the primary reason Chicanos drink is because---les gusta. There are many other reasons. To forget (para olvidar), solitude (soledad), personal, socio-economic problems, custom, peer pressure (palomia, camaradas, etc), rejection, poor job, social status, lack of belongingness, self-identity crisis, low self-concept, and negative self-image are only a few reasons Chicanos drink. These are common problems that we have dealt with in our counseling center. Most of these Chicano alcoholics range between 17-50 years of age and have resided in a Chicano urban setting.

Chicanos are bilingual-bicultural people; thus, need to be treated as such. The counselor cannot ignore these cultural traits any longer. Besides, the formal academic training that is so badly needed for perspective Chicano counselors, the counselor needs to be Chicano for optimal functioning. For example, if Chicano means having a dual set of values, and different degrees of commitment to one another, then he has had a dual experience in society. I will present a bilingual-bicultural model from a local University here in San Antonio.



*The Mexican culture and Anglo culture are two distinct entities. The Chicano culture emerges from these two distinct cultures resulting in the formation of a third culture. The Chicano culture, thus, selects elements from both cultures.

The transition into the American Anglo culture has contributed to our complex nature. Counselors need to be aware of our choice and freedom for Chicano clients to maintain their uniqueness. Attempting to deny the self can lead to

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[6] Moore, J. and Sanchez, D. "La Platica: An Approach to Cultural Clarification Exercise". A training module at Our Lady of the Lake University, Worden School of Social Work, 1976.

other psychosocial problems. Assimilation eliminates one culture and substitutes another one, and Chicanos may start to experience culture conflict.

Padilla, Casas, and Ruiz (1977) introduced a bilingual-bicultural counseling model. They recommended the following prerequisites before trying to do counseling with Chicano students. This model works best if the first two traits are present, and excellent, if all four prerequisites are present. The four counselor characteristics are: the counselor must be a bilingual who is equally fluent in Spanish and English; and the counselor must be bicultural in terms of familiarity with, and comfort in, both the Chicano and Anglo cultures. According to this model, biculturalism denotes being Chicanos who will probably be maximally effective in using this counseling model.

The two other counseling characteristics are image and outreach. It is important for the counselor to be a person, a professional, and a potential change agent who is sensitive and responsive. Image also refers to how the clients see the counselor themselves. Outreach is the process by which the counselor makes a home visit into the community to become accessible to the client. All these traits are prerequisites for effective bilingual bicultural counseling.

This counseling model was designed for college students. It has a behavioristic base, and therapeutic intervention strategies which are directive, restrictive, and contractual. This model takes into account the differences in culture and class values. The following section will describe the other counseling model in a module outline.

CULTURAL ASSESSMENT COUNSELING MODEL:
PSYCHOCULTURAL COUNSELING

I. Basic Premises: The basic hypothesis of the Culture Assessment Counseling approach is that the Chicano client will require an innovative psychotherapeutic delivery system. I am hypothesizing that the reason counseling and therapy have been ineffective and failed to meet the psychological needs of Chicanos has been primarily because of two reasons. The monolingual-monocultural psychotherapeutic model has not recognized the client's bilingual-biculturalism. Also, this model was derived from the traditional medical model concept. The model that I am proposing is based on a psychocultural therapeutic approach. It is a bilingual-bicultural psychological process that entials the interaction between the counselor and client which attempts to produce a change and adjustment in the client's dual cultural's attitudes, values, customs, beliefs, traditions, interests, feelings, perception of self, and ethnic identity. Psychocultural counseling is educational and therapeutic. It is a systematic behavioristic learning experience. A basic goal is for the Chicano to start experiencing a sense of self-group identity and to accept those psychocultural attributes and traits that make him/her Chicano. This experience will motivate the client much more to become fully involve in the recovery process while in residential treatment. The premises for the reasoning is based on the "marginal man" status which has become a stress factor in their lives. Of course, because of the heterogenity of the Chicano culture, the conflicts and problems will vary from low to high depending on the degree of commitment to the Mexican and American cultures. It is a specific model used with the Chicano alcoholics.

A. General hypotheses have already been derived from the implementation of the culture assessment model.

1. Through a cultural assessment the counselor can determine the extent of self-identity problems and its relationship to alcoholism;

2. Through the assessment a relevant and effective individualized treatment plan can be developed in the recovery process;

3. The level of culture awareness and loyalty of client;

4. The classification of individuals by their self-attributed ethnicity on continuum scales designed to measure their acculturation and assimilation process;

5. Correlation of cultural conflict as a probable cause with the individual's degree of alcoholism;

6. A psychosocial history profile will surface of the client and family.

B. Specific hypothesizes utilizing psychocultural therapy:

1. A positive development of the Chicano's self-concept

2. Attitudinal modification

3. Cultural self-identity enrichment experience

4. Chicano group identity

5. Concientizacion and personal self-growth

II. Major Steps in Counseling:

A. Culture Assessment orientation to client in therapuetic setting

B. Administration of the culture assessment questionniare

C. Culture assessment analysis by counselor refers to observation of client's responses and written documentation

D. Psychocultural counseling process between counselor and client

E. Systematic psychocultural therapeutic sessions

III. Counseling Methods and Therapeutic Techniques:

A. Self-disclosure

B. Empathy

C. Open dialogue

D. Self-awareness and understanding experience

E. Directive

F. Confrontation

G. Summation

H. Usage of dichos

I. Culture heritage discussions

J. Outreach

K. Focusing into the emotion or feeling

L. Value clarification

M. Usage of Spanish and English

IV. Stages in Counseling:

A. Establishing rapport

B. Exchanging information on assessment questionnaire

C. Explaining anthro-historical and socio-cultural data

D. Culture awareness experience and understanding

E. Identification of culture values, beliefs, traditions and loyalty of client to culture.

F. Processing of culture conflict and ethnic identity

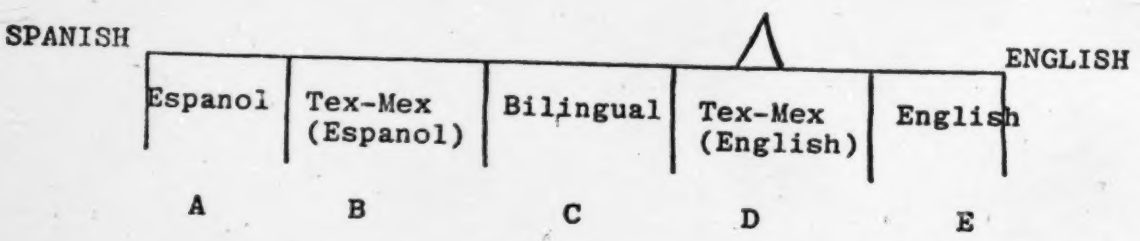
G. Cognitive restructuring

H. Overall summary of assessment

The effectiveness of psychocultural therapy is contingent upon the counselor's attitude towards the client, acceptance of client's bilingual-biculturalism, counselor's self-identity and cultural knowledge, and time, involvement of belief in the Culture Assessment Model and psychocultural counseling.

The psychocultural counseling approach and the bilingual-bicultural counseling model are almost identical. The first model is utilized at Casa Del Sol in San Antonio, Texas while the latter one developed at UCLA, California. Both are alternative models. In this section several questions from the culture assessment questionnaire were extracted to demonstrate the actual counseling process. The dialogues are not fictitious, but very real. Keep in mind that psychocultural counseling is a specific process designed to help Chicanos understand themselves.

After a few days I had administered the cultural assessment questionnaire, David and myself held our first psychocultural therapy session. The language variable was analyzed in terms of acculturation. Below is the continuum that was used to identify his Chicano dialect:



According to the language assessment, this client was located between D and E. David was in a transitory phase. A very difficult stage because he was still not quite fully assimilated or accepted into the Anglo culture. He preferred English over Spanish, but could still carry short conversations in Tex-Mex (English dominance). One could say that David could benefit from the traditional monolingual monocultural psychotherapy to affirm his membership into the dominant culture. He was experiencing the "marginal" man status while consciously trying to deny his "mejicanismo" (his Espanol side according to him). His commitment to the Chicano culture was weak. As a therapist I opened the session in English to start developing rapport immediately, but was ready to coswitch to Spanish when necessary in the session. Following is a short dialogue:

Therapist: David as I had explained previously, together we are going over the questions that you answered to clarify, expand and discuss them. You are probably aking yourself, how is this questioning related to my alcoholism?

David: You read my mind. How did you know?

Therapist: Well, David I have found myself in this particular situation before, but I believe some people drink because they do not know who they are, where they came from, or where they are going. A terrible feeling, I once experienced. No roots.

David: It is difficult to accept because my father always reminded us that we are Americans, not Mexicans or Mexican-Americans. Our ancestors... eran Espanoles entre mi familia.

Therapist: Very interesting and your father probably had his reasons. Vamos hablar de las preguntas tocante la idioma Espanola. You rated el Espanol que se habla en San Antonio as O.K./ fair. Why?

David: My father always emphasized the necessity of English. At home he would prohibit us from hablando espanol. I always wanted to, but my sister would tell on me. I was actually led to believe that Spanish was inferior.

Therapist: Sabes porque la gente en San Antonio habla asi?

David: No se. I think I have some idea. They don't know the difference.

Therapist: Donde vives tu?

David: Aqui, on W. Commerce and Pinto.

Therapist: Vives en el barrio. The majority of Chicanos there are bilingual. Se pueden comunicar en Español del barrio or speak English. It depends on the situation. If it is formal, English is used and among la familia y amigos, Espanol. Espanol es el corazon de la familia Mexicana. But as we grow up and enter school, we start to learn another language ---English. It shows us another world. For example, I remember cuando yo era un nino, the way I responded to English at school. I didn't! Yo no sabia hablar Ingles y si sabia, algo paso. As I continued to learn English at school, I also continued to use Spanish at the school yard, la casa and in the barrio. So, if you learn at an early age to substitute English for Spanish, unconsciously a process of self-denial starts. And if you continued to live in the barrio this can lead to confusion and hatred.

David: (Interruption) Sorry to interrupt you, but I feel I need to say this. You know, as I became an adult I always thought about my father's philosophy towards our own culture. He had always confused me. Speak English, marry an Anglo, don't live in the barrio, etc., I hated my father. I always wanted to tell him off.

Therapist: It is O.K. to express those feelings about your father. Parents do make errors.

David: Nunca le dige nade porque siempre lo respetaba como mi padre. I went ahead and married a white woman because it was a family tradition. And being that I have light skin and hazel eyes, it was easy for me. Now that I look back, there is where my life took another meaning and direction. Si, me case with this Anglo-American girl because I had to...(pause and silence). My first baby was drowned in the bathroom playing in the water, while my wife had been fooling around in the other room con un Gringo. Not making excuses, but I remember I started to drink alot. No me podia ir para mi casa y empeze a odiar a los Gabachos. I was lost and confused.

Therapist: I am sorry to hear that, and I can imagine how difficult it was. I can now start to understand you even more. There are other Chicanos who have had similar experiences. That was 15 years ago David, and it is an experience that you need to accept and digest so you can evaluate things differently. Your experience is almost historical. After the Mexican American War of 1848, the Mexicano found himself a stranger in his own land. The Anglo-American migrated into Tejas and slowly took over the land which was once ours. Anyway, I hope you see the relationship between alcohol and culture.

David: I am really glad we discussed what we did. Maybe I can start to understand my two cultures better.

Therapist: Gracias, David por el tiempo que me has emprestado. Aqui, tendras una oportunidad para conocerte culturalmente. Once you become aware of who you are culturally, then you can accept those traits and qualities that make you Chicano. You are given a choice that only you can make and nobody else. Because having pride in your language, history and culture can only make you stronger to plan a better life ahead.

The above counseling dialoque was only a brief 10 minute session. There are facts that were extracted, but the core message is present. This conversation was initiated by using a series of culturally relevant questions. Of course, language was defined and the barrio dialects were mentioned for clarity and educational purposes. The counselor also has the opportunity to reveal similar cultural experiences (self-disclosure). The major responsibility is on the client to alleviate those psychocultural problems causing his guilt, stress, pain, etc. The counselor is there to guide his thoughts and decisions. Another dialogue with David goes like this:

Therapist: Who are your country's forefathers?

David: I don't know! My country's forefathers? Which country? I don't know. Americans or Mexicanos?

Therapist: Well, where is your country? Where do you live?

David: At school I was told that George Washington, Adams, David Crockett, etc... but you know and I know differently. I wasn't born in Mexico and say Zapata, Villa, or Benito Jaurez, because I have never lived there. You know, it is a good question and I had never thought of it. Where is my place, if any?

Therapist: Nosotros somos bicultural; we are raised Mexicanos by the family and we are also American citizens politically. Our experience in this society partially defines our commitment to either culture. Our culture heritage (blood) comes from the Spanish and Indian cultures. For example, you have more Spanish blood because of your physical features, y yo soy puro indio (laughing). Again, after the Mexican American War of 1848 we became American citizens on paper. Our lives continued to be Mexicana. It has been 130 years since then, but we are finally becoming unified and smart. We are Chicanos in America.

Many questions are designed to enable the therapist to disclose historical and cultural information. The objective is to fill the empty vacuum of the client. The decision is his. There are approximately 151 questions and I have only presented two brief psychocultural sessions based on two questions. The heterogenity of the Chicano client can clearly be seen in the following dialogue. Linguistically, he is opposite to the previous example.

This dialogue, another example of the language assessment, is with a client who is located between B and C. It is conducted in Spanish because client is a "pachuco viejo" (54 year old) and continued to manifest this type of behavior. Spanish was his preference with the Chicano dialect---Calo (pachuquismo), but could coswitch to Tex-

Mex at a hint of English. The traditional monolingual monocultural models of treatment seemed to be inadequate for client because of the outcast stigma of "pachucos". His experience as a "marginal man" was the cause of tremendous confusion between his traditional upbringing and transculturation through principle cultural transmitting institutions (school, correctional units, army, hospitals). He related during the counseling sessions his earliest experience with that confusion:

Therapist: Lalo, te acuerdas cuando te pregunté aquellas preguntas sobre cultura y te dije que al rato las repasabamos y quizás hacieramos posible conexiones con tu tomada?

Lalo: Sí, tengo mucho interes a ver como lo vas hacer.

Therapist: Me había contestado que hablaba el español y inglés, también que el tipo de español que hablaba era Chicano (pachuquismo) y en veces Tex-Mex. Ahora, donde aprendiste el español que hablas?

Lalo: En mi casa, de mis jefes y de mis camaradas, los vatos con quien me juntaba.

Therapist: Los jefitos son muy importante Lalo, por el lado que éllos son nuestros primeros maestros y cuando nos hablan en español, esa es la manera principal de transmitir, o darnmos cultura. Las historias y experiencias que nos platican se graban, como un record, en nuestro ser y siempre las llevabamos dentro de nosotros.

Lalo: Es verdad éso, yo me acuerdo cuando entre en la escuela y me empezaron a enseñar el ingles. Yo quería marcar unos puntos con mis jefes y un dia llegue hablando inglés a la casa. Pos, no mas me oyo mi jefito, y pow! Me dio una cachetada y me dijo que en su casa no iban hablar

en gabacho. Yo no sabía que estaba pasando. porque en la escuela querían que hablará el inglés y en la casa mi jefito me estampaba si lo hablaba, a quien le hacía caso?

Therapist: Esta cabrón, se como te sentías, a mi me paso algo casi igual, pero a mi me cambiaron mi nombre de español, al inglés porque la monjita no sabía pronunciarlo. Oyes Lalo, y dónde aprendiste el inglés.

Lalo: Pos, en la escuela y el servicio, estuve en el Army unos dos años. Diesiocho meses de combat duty en Africa y Francia.

Client proceeded to relate his experience of combat fatigue and breakdown that caused him to be labeled by army hospitals as mentally ill and discharged him undesireably. He repeated several times through the session that this trouble was being unable to express himself.

Therapist: Lalo, te sientes bien hablando español? inglés?

Lalo: Chingao! ese es mi problema, no se expresarme. No puedo hablar bien el ingles, me atoro y lo hablo mocho. El español que hablo,no es como el de mis jefitos...yo no se.

Therapist: Como que no sabes expresarte. No estas hablando conmigo?

Lalo: Si, pero tu eres del barrio, tu conoces como hablamos! Nosotros los vatos locos.

Therapist: Eso es! Lalo, no tienes problema con la gente del barrio, el bounce, o el taris verdad? Tienes toda tu vida de andar alrededor de Chicanos, hablando como ellos. Ellos te entienden y tu a ellos. Si Lalo, si sabes expresarte, pero con Chicanos, lo que conoces mejor, porque lo has vivido y eres Chicano.

Lalo: Si es verdad, la única vez que ha batallado fue en la escuela, el Army, y los hospitales.

Therapist: Lalo, creers que el idioma, o sea, como hablamos afecta como se va aventar una persona el la vida?

Lalo: Si, tienes que conocer las dos si no van estar como yo.

These dialogues were taken from ex-clients living in an urban barrio. Many Chicano client have shared and related their traumatic experience with Spanish at home. The socio-cultural shock phenomonen. In psychocultural therapy the usage of the client's particular dialect is the key factor. Without knowledge of the client's intimate and regional dialect, the counselor will be ineffective and rapport will come slow. It is important to accept the client's acculturation experience as positive. Acculturation for some Chicanos became a stress factor early in the childhood. Others assimilate linguistically into the English language without confusion or stress, but eventually experience some type of culture conflict.

Conclusion:

The intent of this project was to delineate, discuss and to continue developing a culturally relevant idea. Theory development, counseling theories, and alternative counseling models were gradually inter-related in order to theoretically construct a frame of reference in my mind. This project was more of a challenge and exercise. It dealt with attempting to synthesize a psychocultural counseling paradigm consisting of theory and practice.

This exercise started on April 1976 and was implemented by July, 1976 into the treatment process. Though at that particular time it was only a theory to be tested in time and practice, Bueno's (1977) impact evaluation study confirmed its validity. Casa Del Sol's bilingual-bicultural approach was a viable and realistic concept. A Pilot study by Estrada (1977) on the Cultral Assessment Model also provided positive results. There was no or very little difference between Chicano acculturation and the client's length of stay. Acculturation provided not to be a factor for length of stay and reaffirmed the culture assessment's vital role in Chicano alcoholism.

Ruiz, Casas, and Padilla (1977) content that without the development of such culturally relevant models, which would eventually receive empirical validation, mental health centers will continue to provide inappropriate and culturally relevant help, and again perpetuate the underutilization of mental settings on the part of ethnic minorities.

Lastly, this type of counseling and therapy has a short history of usage. Only five other counselors at Casa Del Sol have attempted to theoretically digest and understand the relationship between the culture conflict theory and psychocultural therapy within the last 1 1/2 years. This theory is a basic hypothesis which is underlined in our treatment.

In summation of the conclusion I would like to add that the Cultural Assessment Model has been used in four distinctive ways and phases in its development at Casa Del Sol.

Four Basic Methods

	Activity	Recipient
Phase I:	Psychocultural Counseling	Individual
Phase II:	Didactic Group Therapy	Groups
Phase III:	Staff Development	Agency Personnel
Phase IV:	Training: Workshops	Community Organizations

The attached *Appendix contains my documentation reflective to continuing education attendance in various aspects and topics. This training experience included counseling theories, to develop group work skills and techiques, physical-socio-economical political and cultural-philosophical issues dealing with Chicano alcoholism and treatment-prevention, mental health and Chicanos, curanderismo, and family prevention.

There were nine (9) different learning opportunities throughout the year and took place from January-September, 1977. It was also my intention to seek the necessary training required to understand and further develop counseling background and practice. This training played a vital and valuable role providing culturally relevant information plus personal reinforcement to the culture assessment.

*Appendix not attached

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